

Pam-mise

Lucas

SUPPLEMENT TO THE C. L. S. INDIAN BOOKMAN

How the Death of Christ differs from the Death of Prophets, Patriots, and Martyrs¹

CHRISTIANS claim that the death of Christ differs in its purpose and effect from that of prophets, patriots and martyrs, whether they be Jews, Muslims, Hindus or Christians. They claim that His death has a relation to God and to sin and to the whole world which no other death has. They claim that in the world's history there has never been a death with the meaning and the message which His death has for every one of every nation. Only for the death of Christ has such a claim been made. It is such a strange and singular claim that it should have behind it proofs that cannot be set aside. What are those proofs?

I. The first is this: the death of Christ was foretold in the Sacred Books which up to this day are revered as the Word of God by Jews, Christians and many Muslims, certainly by Muslims of the school of the late Sir Syed Ahmad, Founder of the Muhammadan College, Aligarh. The Prophet Isaiah, hundreds of years before the birth of Christ, wrote thus of His sufferings and death:

"He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the

¹ Copies of this paper in English, Urdu and Hindi may be had for free distribution from the writer, Rev. J. J. Lucas, Allahabad.

Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled himself and opened not his mouth ; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb ; yea, he opened not his mouth. By oppression and judgement he was taken away ; and as for his generation, who among them considered that he was cut off out of the land of the living ? for the transgression of my people was he stricken. And they made his grave with the wicked, and with the rich in his death ; although he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many : and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his soul unto death, and was numbered with the transgressors : yet he bare the sin of many, and made intercession for the transgressors.' (Isaiah liii. 3-12).

In the twenty-second Psalm, which is classed by scholars as one of the Messianic Psalms (a Psalm referring to the Messiah, the Hebrew name for Christ,) it is written that His enemies will pierce His hands and His feet ; they will laugh Him to scorn ; they will shake their heads saying—He trusted in the Lord that He would deliver Him. Let Him deliver Him seeing that he delighted in Him. They will part His garments among them and cast lots upon His vesture. In His anguish of spirit he will cry out—' My God, my God ; why hast thou forsaken me ?' (Psalm xxii. 1-8, 15-18).

Read the fulfilment of these words in the narrative of the death of the Lord Jesus :

' Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place ; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me

more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee? . . . When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor . . . Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made,

he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spat upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, the place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; And they set up over his head this accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two robbers crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The robbers also, that were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God,

My God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straight way one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up his spirit (Matt. xxvi. 50-68; Matt. xxvii. 1, 2, and 22-50).

The One of whose death the Prophet tells us that He is to be wounded and bruised and scourged and led as a lamb to be sacrificed and numbered with transgressors; the One of whom the Psalmist tells us that His hands and feet are to be pierced by his enemies and His garments divided by lot among them, is indeed the Lord Jesus. He interpreted these prophecies as applying to Himself. He told His disciples that the prophets had foretold He would thus suffer and die:

‘He said unto them: O foolish men, and slow of heart to believe in all that the prophets have spoken. Ought not Christ to suffer these things and to enter into his glory? And beginning from Moses and from all the Prophets, he interpreted to them in all the Scriptures the things concerning himself . . . And he said unto them, these are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms concerning me. Then opened he their minds, that they might understand the Scriptures; and he said unto them, thus it is written that the Christ should suffer, and rise again from the dead the third day. (Luke xxiv. 25-27, 44-46).’¹

Thus the death of Christ is the fulfilment of prophecies written in the law of Moses, and the Prophets, and the Psalms, hundreds of years before his birth.

¹ For further evidence that Christ's death is foreshadowed and foretold in the books of the Prophets, study the following references: Genesis iii. 15, Heb. ii. 14; Gen. xxii. 13, (John viii. 56). Exodus xii. 21-7 (cf. John i. 29; Matt. xxvi. 17-29;) Exodus xvii. 6 (cf. 1 Cor. x. 4); Leviticus i. 3, 4, (cf. John x. 11, 17, 18.). Numbers xxi. 5-9 (cf. John iii. 14.) Psalms xvi. 10 (cf. Acts ii. 25-31, xiii. 27-38); Psalm xl. 6-8 (cf. Hebrews x. 4-12); Daniel ix. 26, 27, (cf. Matt. xxiv. 15; Luke xviii. 31-33;) Zechariah xii. 10 (cf. John xix. 34-7), Psalms cxviii. 22-23. (cf. Matt. xxi. 42-5; Acts iv. 10-11.)

II. Again, Christ's death differs from the deaths of all others in its purpose. He did not die as a patriot for his country, as so many brave men are dying to-day; nor did He die as a prophet or martyr for his religion as so many have died and are ready to die; nor as a friend for his friend as many and many a friend has died; nor was it merely to give us an example of the way we should endure suffering and face death. The history of every great people is full of the record of lives poured out freely unto death on behalf of country and religion and friends—leaving us examples of heroic endurance.

The object of Christ's death was far different. This is the way the Scriptures speak of it:

'Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us For if while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life' (Romans v. 6-10).

'For the love of Christ constraineth us, because we thus judge that one died for all; therefore all died and He died for all that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again' (2 Corinthians v. 14, 15).

'Now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself' (Hebrews ix. 26).

'Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God' (1 Peter iii. 18).

'For God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John iii. 16).

'On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world' (John i. 29).

'Christ died for our sins according to the Scriptures' (1 Corinthians xv. 3).

The Christian Scriptures are full of statements like the above, showing that the supreme purpose of Christ's death

was the remission of sins. He himself speaks of His blood being shed, not as the patriot's for his country; not as the martyr's for the truth, but 'for the remission of sins' (Matt. xxvi. 28). Sin and death are not illusions, but awful realities. Death is the expression of God's abhorrence and condemnation of sin, just as condemnation to death by the judge of the High Court is the expression of man's abhorrence and condemnation of the sin of which the man has been guilty; so condemnation to death has come upon all men because of sin. It is the glory of Christ that He who was without sin and so not under condemnation, who was in the beginning with God, the whole of the divine perfections dwelling in Him, who was worshipped and served by angels, of His own free will emptied Himself of His glory and power, and became a partaker of our flesh and blood, that He might stand in our place and die for our sins. His death was the free will offering of Himself to be condemned because of our sins. Is it strange that when the time drew near to make this offering He said, 'Now is my soul troubled, and what shall I say—Father, save me from this hour; but for this cause came I unto this hour' (John xii. 27). Is it strange that the night before that death He was in an agony as He prayed and 'His sweat was as it were great drops of blood falling down to the ground' (Luke xxii. 44)? Is it strange that out of the darkness that covered the cross came His cry, 'My God, my God, why hast thou forsaken me?' (Matt. xxvii. 46). No, this is not the death of a martyr: this is the death of the Son of God, the Lamb of God who taketh away the sin of the world.

If Christ was not suffering the death which is the expression of God's condemnation of sin then this question must be answered, What death was He dying? His sinlessness and His love of God and man, so far from making it impossible for him to know and feel that death, as all that it was, actually enabled Him to realize its awful character as no sinful soul could. 'Instead of saying, *He* could not die the death which is the wages of sin, it may be far truer to say, None *but* He could.'

It is sometimes said that God is love and therefore He does not require a propitiation, but the Scriptures reply—Yes, God is love and therefore He provided the propitiation for the

sins of the whole world (1 John ii. 2). 'Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins' (1 John iv. 10). And so the death of Christ is the supreme demonstration of the love of God.

Has it ever entered the heart of prophet or martyr to claim that the purpose of his death is 'for the remission of sins'? Has it ever entered into the heart of man to conceive of an unspeakably awful death, like that of Christ on the Cross, as the supreme proof and revelation of the love of God to the whole world?

III. Again, the death of Christ was accompanied by supernatural events which interpret its meaning, and give it a significance all its own. This is the record of these events in the Gospel according to St. Matthew:

'Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? . . . And Jesus cried again with a loud voice, and yielded up his spirit. And behold the veil of the temple was rent in twain from the top to bottom; and the earth did quake, and the rocks were rent, and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly saying, Truly this was the Son of God' (Matthew xxvii. 45-54).

The darkness which fell on the cross from midday until Christ's death symbolized the darkness through which his soul was passing while suffering death for our sins. Death is not merely the death of the body; it is far more; it is the final expression on earth of God's abhorrence of sin; it was for our sins that Christ was suffering this darkness so that we may be delivered from it. We cannot enter the darkness of the cross, but we may stand without in awe and penitence and love and worship.

Within the temple at Jerusalem there was a place behind a veil called the Holy of Holies, where only the High Priest

could go, and he only once in the year, bearing the blood of a lamb without blemish as an atonement or propitiation for the sins of all the people. The rending of the veil before the Holy of Holies from top to bottom, at the instant of Christ's death, symbolized the truth that God, because of that death, had opened the way for all men to enter. One of the men crucified with Jesus prayed to Him, 'Lord, remember me when thou comest into thy Kingdom.' Jesus answered that prayer, saying 'This day shalt thou be with me in Paradise' (Luke xxiii. 39-43). And thus by the rending of the veil before the Holy of Holies at the instant of Christ's death and by His taking with Him into Paradise this penitent sinner, it was symbolically shown that through His death the way into the presence of God was now open even for the chief of sinners, if penitent and believing.

The opening of the tombs of the saints, at Christ's death, symbolized the further truth that by His death He had conquered death—those open graves witnessing to the fact that the blessed dead of the ages past, as of all the ages to come, shall one day sing, 'O grave, where is thy victory? . . . Thanks be to God who giveth us the victory through our Lord Jesus Christ' (1 Cor. xv. 56-58). And so God Himself, by the darkness, by the rent veil of the Temple and by the graves opened at Christ's death, has interpreted its meaning. Where in history is there any record of the death of prophet or martyr accompanied by supernatural events which interpret the purpose and effect of his death?

IV. Once again, the death of Christ did not end His life on earth. On the third day after His death He rose from the dead and during forty days met His disciples again and again in different places; opened the Scriptures to them so that their hearts were filled with joy; showed them the wounds in His hands and feet and side so that all doubts of His identity were dispelled; forgave and restored the Apostle Peter who through fear had denied that he was His disciple; and appeared to more than five hundred disciples at once, of whom the greater part were alive when the Apostle Paul wrote his Epistles (1 Cor. xv. 6). It has been truly said that the resurrection of Christ from the dead is 'the best attested fact in history,' as indeed it should be. The witnesses were many, competent

and trustworthy, some of them scourged, imprisoned and put to death because of their testimony. The fact is commemorated by the change of the day of worship from Saturday to Sunday, the day on which Christ rose from the dead. At the end of the forty days He led His disciples to the Mount of Olives, overlooking the city of Jerusalem and lifting up His hands He blessed them, and while He blessed them He parted from them and was carried up into heaven; and while they were looking steadfastly into heaven as He went two men stood by them in white apparel who said to them, 'This same Jesus who was received up into heaven, shall so come in like manner as ye behold Him going into heaven' (Acts i. 11). Thus Christ's death, resurrection, ascension on high and coming again are linked together in the Scriptures. Of what prophet or martyr has it been written or conceived that he rose from the dead and ascended to heaven in the presence of witnesses, competent and trustworthy, sending back his first message that He would come again in like manner as he went.

V. Once more, Christ foretold that He would draw men to Himself by His death on the Cross. 'And I, if I be lifted up from the earth will draw all men to myself, but this said he signifying by what manner of death he should die' (John xii. 32, 33). This was the manner of His death: a cross made of wood was laid on the ground and he was placed on it and then nailed to it, his hands and feet pierced by the nails: the cross to which He was nailed was then lifted up from the earth. This was the Roman manner of putting to death the lowest criminals: and so the cross in Christ's time was the symbol of crime and dishonour; but by His death He has changed it into the symbol of love and forgiveness and self-sacrifice for the sake of others. What is the meaning of the Red Cross waving to-day over the hospitals on all the great battlefields of Europe? Is it not the offer of healing and restoration to the wounded, regardless of their nationality, even to the enemy wounded and prisoner? That Red Cross points back to the Roman cross, red with the blood of the Lord Jesus, poured out unto death for sinners, for the ungodly, for his enemies. The Cross says of His murderers, 'Father forgive them for they know not what they do.' That Cross says to the penitent, dying man, 'This day shalt thou be with me in Paradise.'

President Wilson, addressing a Red Cross Mass Meeting in New York to inaugurate a campaign to raise a second hundred million dollar fund for the American Red Cross Society, spoke of it as 'a branch of the great international organization which is not only recognized by the Statutes of each of the civilized Governments of the world, but is recognized by international agreement and treaty as the recognized and accepted instrument of mercy and succour.'

Has it ever entered into the mind of poet or philosopher to change a cross on which criminals were put to death into the worldwide emblem of mercy and succour and blessing to men of all nations? That is what the death of Christ has done; that is what He saw would be wrought by His death; that in part is the meaning of the prophecy, 'He shall see of the travail of His soul and shall be satisfied' (Isa. liii. 11). Is He not seeing it to-day? Let the Red Cross, the recognized emblem and instrument of mercy and succour to those ready to perish, whatever their race or religion, be one answer. Let another and better answer be the great hymns sung in many tongues, containing, as they do, the deepest expression of the faith, hope and love of hearts which have been drawn to Christ by His death for them on the Cross. Here is one of these hymns.

'That Rock was Christ' (1 Cor. x. 4).

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure:
Cleanse me from its guilt and power.

Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy judgement throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

VI. Finally, the death of Christ differs from all others in the way it is commemorated, not by mourning or fasting, but by eating bread broken as the symbol of His body broken and drinking the juice of grapes as the symbol of His blood poured out unto death for the remission of sins. Listen to the words with which his disciples are told to commemorate His death.

‘For I received of the Lord that which also I delivered unto you, how that the Lord Jesus on the night in which he was betrayed took bread; and when he had given thanks, he broke it and said, This is my body, which is broken for you: this do in remembrance of me. In like manner also the cup after supper, saying, This cup is the covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord’s death till he come’ (1 Cor. xi. 23–6).

How differently we remember the death of others. During the first ten days of the Muslim month of Muharram, the deaths of the grandsons of Muhammad, Hasan and Husain, regarded as martyrs, are remembered by our Muslim friends with weeping and wailing—no giving of thanks as the disciples of Jesus are told to do when they remember His death. The commemoration of His death is called the Eucharist, a giving of thanks for the blessings of Salvation which come to us through his death. The cup into which the fruit of the vine, the symbol of his blood, is poured, is called—the Cup of Salvation. On the night before His death we read that Jesus ‘took the cup and gave thanks and gave it to them (disciples) saying; Drink ye all of it, for this is my blood of the new covenant which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom. And when they had sung a hymn, they went out unto the mount of Olives’ (Matt. xxvi. 27–30). And so the followers of Jesus are to give thanks as they

commemorate His death, remembering that it was for the remission of their sins.

The Qur'án proclaims that Christ was taken up to heaven without dying. May we not say that the Lord Jesus foresaw that this would be said, and so He has not left the proclamation of His death to be made solely through the four Gospels and the other New Testament writings, full as they are of His death : nor through the voice of his preachers only, faithful as they may be, but He has put the proclamation into the symbols of a thanksgiving feast, so that though His death be denied by Muslims, and though the Scriptures be tortured by others to make Christ's death mean nothing more than the death of a patriot for his country or a martyr for the truth, and even though the voice of His preachers be silenced by force or doubt or fear, yet still through the emblems of His broken body and shed blood the proclamation of His death for the remission of sins shall be made until He come again. The commemoration of the death of Christ, with Psalms of thanksgiving and with the emblems of a feast, setting forth the meaning of His death and proclaiming His coming again, has been kept unbrokenly from the time of His death, now nearly 1,900 years ago, up to the present. Where in the annals of History can we find the record of a death commemorated in any such way as Christ's has been?

In view of the above facts may we not truly say that there has never been a death like that of the Lord Jesus Christ; a death foretold hundreds of years before His birth; a death which had for its supreme purpose the remission of sins; a death whose meaning was interpreted by supernatural events accompanying it; a death followed by His resurrection and ascension to Heaven; a death which has made the Roman cross, red with His blood, the world-wide symbol of mercy to one's enemies and of succour of those ready to perish; a death of awful and unspeakable agony and yet commemorated by the singing of hymns of thanksgiving and by partaking of the emblems of a feast; a death on a criminal's cross and yet given the supreme place in the Christian Scriptures as well as in the thoughts, prayers and hymns of His followers.

Reader, will you not put these facts together and ask what they mean? Many have thought on them and as they

have meditated and prayed they have come to see that if there had been any other way of forgiveness and deliverance from sin, God would have spared His Son. God would have heard the cry of agony in the Garden of Gethsemane the night before His death, 'O my Father, if it be possible, let this cup pass from me, nevertheless not as I will but as thou wilt.' No, no, it was not a patriot or martyr who prayed that night in Gethsemane; no, no, it was not a martyr crying out in the darkness at midday, 'My God, my God, why hast thou forsaken me.' The men dying by his side uttered no such cry. His followers by the thousands have not shrunk back from the martyr's death, but have gone to the cross and into the flames praising God that they were counted worthy to suffer death for Him.

In the recently published life of the late greatly beloved and honoured Dr. Kali Charan Chatterjee it is recorded that he found in Christ one who had died for his sins, and this led him to make a public profession of his faith in the Lord Jesus. This is his testimony: 'It has often been asked why I renounced Hinduism and became a disciple of Christ. My answer is, that I was drawn almost unconsciously to Christ by His holy and blameless life, his devotion to the will of God and His works of mercy and benevolence toward suffering humanity. The excellence of His precepts as given in the Sermon on the Mount and His love of sinners won my admiration and my heart. I admired and loved Him. The incarnations I had been taught to worship, Rama, Krishna, Mahadeo and Kali were all incarnations of power—they were heroes, sinful men of like passions with ourselves. Christ only appeared to me as holy and worthy to be adored as God. But the doctrine which decided me to embrace the Christian religion and make a public profession of my faith, was the doctrine of the vicarious death and sufferings of Christ. I felt myself a sinner and found in Christ one who had died for my sins—paid the penalty due to my sins. 'For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.' 'Not of works lest any man should boast.' This was the burden of the thought of my heart, Christ has died, and, in doing so, paid a debt which man could never pay. This conviction which has grown stronger and stronger with

my growth in Christian life and experience has now (1910) become a part of my life. It is the differentiating line between Christianity and all other religions. I felt it so when I became a Christian, and feel it most strongly now.'¹

And now, reader, with another word I leave this message concerning the death of Christ with you. If you will receive it into your heart as God's message to you, it will bring penitence, hatred of sin, forgiveness, a new life, peace of conscience, communion with God, delight in His Word, love for your fellow men which will find expression in their service, and above all a love for the Lord Jesus which will control and purify your whole life. Will you not confess Him as your Lord and Saviour, as did one long ago in a hymn which is often sung at the remembrance of His death.

When I survey the wondrous Cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.
 Forbid it, Lord, that I should boast,
 Save in the Cross of Christ, my God;
 All the vain things that charm me most,
 I sacrifice them to His blood.
 See, from His head, His hands, His feet,
 Sorrow and love flow mingled down:
 Did e'er such love and sorrow meet,
 Or thorns compose so rich a crown?
 Were the whole realm of nature mine
 That were an offering far too small;
 Love so amazing, so divine,
 Demands my soul, my life, my all.

¹ 'A record of the Life of Rev. Kali Charan Chatterjee, D.D. Forty-eight years a Missionary at Hoshyarpur, India, *A Prince of the Church in India*, by J. C. R. Ewing, D.D., LL.D., C.I.E.

Published by

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